

SUNDAY Practice Instructions and Timeline for All - Service A

+ = small Kesu ♦ = Inkin ● = Large Kesu 🕒 Jikido 🔑 Sangha Connector Fukudo+Kokyo

9:00am



Cloud Zendo Host:

- ⇒ Start Zoom meeting (see Cloud Host instructions).
- ⇒ Greet people and connect anyone with Domyo who wants an intro to zazen by texting her.



Dirt Zendo Opener: Arrive and begin opening tasks.



Dirt Zendo Greeter:

- ⇒ Arrive, sit in foyer to greet people and check their vax status
- ⇒ Greet people and connect anyone with Domyo who wants an intro to zazen

9:00-9:15



Sangha Connector: Set up Sangha Connection **before 9:15am** using the Sangha Connector instructions (see binder on TV cart)



Jikido (Dirt Zendo):

- ⇒ 1) **SET UP DOAN LAPTOP IF** a Sangha Connector has not already done so:
 - ⇒ a) Turn on laptop
 - ⇒ b) Sign into laptop with 97225
 - ⇒ c) Fire up the Zoom app
 - ⇒ d) Click Join Meeting, and click the down arrow to select the BWZ meeting room or enter 722-532-8943
 - ⇒ e) Enter password for our Zoom meeting
 - ⇒ f) Select the Logitech C920 camera as the video device
 - ⇒ g) **Turn off** speakers to silence conversation in the Cloud
 - ⇒ h) Make sure **Original Sound for Musicians is ON** in Zoom
- ⇒ 2) **SET UP CHANT RECORDING IF one is being used - see separate instructions at the end of this document.**
- ⇒ 3) **PREPARE** for doan role (chant book, stand, sitting equipment)
- ⇒ 4) **LIGHT CANDLES** on main altar
- ⇒ 5) Remain close to doan seat and **REGULARLY CHECK THE ZOOM CHAT** in case the Cloud Zendo needs to communicate something

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Cloud Zendo Greeter: Arrive at least **by 9:15**, greet people in Cloud Zendo and especially welcome new people



Book-End Kokyo (Cloud Zendo):

- ⇒ 1) Arrive online at least **by 9:20am** so everyone knows you're present and ready.
- ⇒ 2) Find out what chant we're doing (see staffing spreadsheet)
- ⇒ 3) Have the correct instructions printed and ready, and the **merit list**
- ⇒ 4) In Zoom, turn ON "Original Sound for Musicians"

9:25am on the dot



Cloud Zendo Host:

- ⇒ 1) Tell everyone in the Cloud that it's time for silence, mute everyone
- ⇒ 2) Put a link to the chant in the chat (find chant on BWZ staffing spreadsheet)
- ⇒ 3) Those who join after link is posted can't see it - post several times if necessary.



Jikido:

- **UNMUTE DOAN LAPTOP**
- **TURN SPEAKERS BACK ON** if they were turned off to minimize noise
- Make sure "Original Sound for Musicians is still "ON"
- Ring Densho
- Be back at the doan seat just before 9:30am

9:30am on the dot



Jikido: Short Zazen, three bells to begin –

- + **first** as doshi bows at bowing mat after offering incense
 - + **second** as doshi bows to her seat
 - + **third** after everyone (including doshi) is settled
-

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2 minutes after the 3rd zazen bell



Jikido:

⇒ 1) **Slowly** slide clappers together, then clap them

⇒ 2) Announce “Chant card or page 2.”

⇒ 3) Intone slowly:

(First time)

Dai sai gedap-puku

musō fuku den e

hi bu nyorai kyo

ko do shoshu jo

(2nd and 3rd time)

How great, the robe of liberation,

a formless field of benefaction!

Wrapping ourselves in buddha’s teaching,

we free all living beings.

End Zazen with two bells ++

9:35am (or immediately after robe chant is done) - Bows



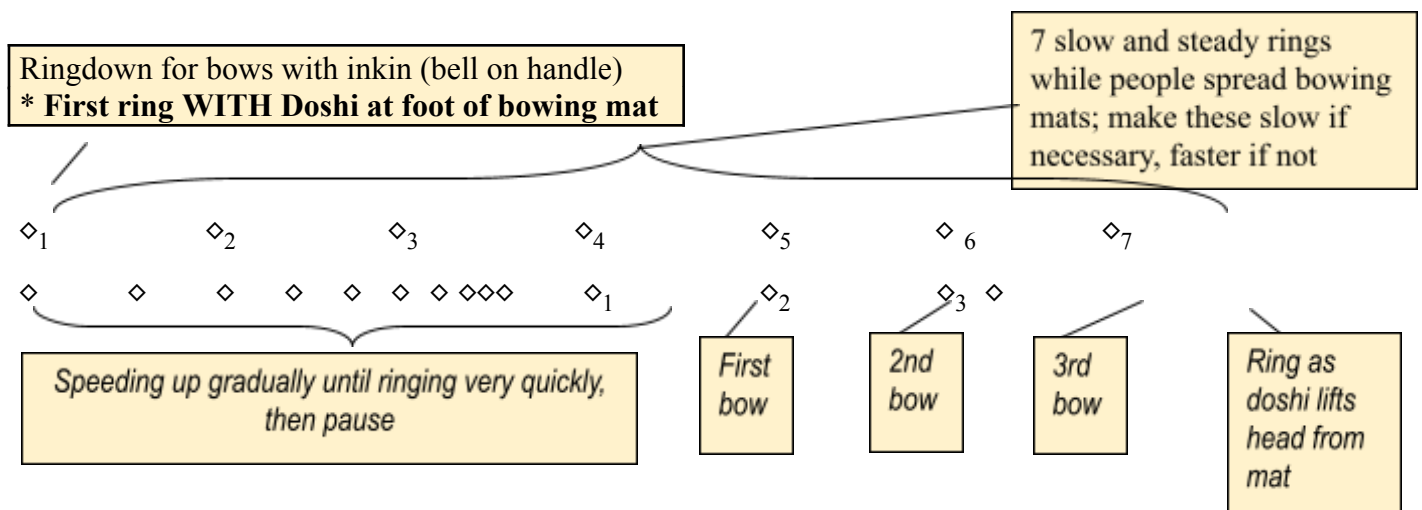
Jikido - please rise from your seat, perform the 3 bows, then take a seat in the zendo for Chanting Service.



Fukudo

⇒ 1) Announce “Chanting Service, please rise, make sure everyone has a chant book, and prepare for three bows.”

⇒ 2) Lead the Three Full Bows with the inkin - Time first ting with doshi bowing at the foot of the bowing mat



Jikido or Fukudo:

⇒ 1) **MUTE DOAN LAPTOP**

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Karma Verse and Refuges

🔑 Book-End Kokyo (Cloud Zendo):

- ⇒ 1) ~~~ **Unmute** ~~~ and get ready *BEFORE* bows are done
- ⇒ 2) *AS SOON* as people have stood up from their third bow, announce **“Face the altar and turn to page 3 and 4 in the chant book. A link has been placed in the Zoom chat.”**
- ⇒ 2) *Lead:*

(Kokyo intones alone:) **The Gatha of Atonement**

All together – (three times)

All harmful karma ever committed by me since of old,
On account of my beginningless greed, anger, and ignorance,
Born of my body, mouth, and thought,
Now I atone for it all.

(Kokyo intones alone:) **Three Refuges Prayer**

All together –

I take refuge in buddha.
May all beings
embody the great way,
resolving to awaken.

I take refuge in dharma.
May all beings
deeply enter the sutras,
wisdom like an ocean.

I take refuge in sangha.
May all beings
support harmony in the community,
free from hindrance.

🔑 Book-End Kokyo:

- ⇒ 1) *Announce* **“Please be seated. Today we will chant Full Service A, which begins on page 5 of the chant book.”**
- ⇒ 2) ~~~ **Mute** ~~~ *Kokyo computer*

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Main Body of Chanting Service A - *If Using a Recording*

See separate instructions at the end of this document

Main Body of Chanting Service A - *Live*



UNMUTE DOAN LAPTOP

Fukudo:

Incense offering:

- Ring bell as doshi bows at mat
- Ring bell as doshi bows at altar, after offering
- Ring bell as doshi bows at foot of mat again

Fukudo alone (intones) –

◻ **Harmony of Difference and Sameness** ◻●

Moderately Fast - 154 bpm

The mind of the great sage of In·di·a is in·ti·mate·ly trans·mit·ted from west to east.
While hu·man fa·cul·ties are sharp or dull, the way has no nor·thern or sou·thern an·ces·tors.

The True source shines clear in the light; the branch·ing streams flow on in the dark.
Grasp·ing at things is sure·ly de·lu·sion; ac·cor·ding with same·ness is still not en·ligh·ten·ment.

●^D All the ob·jects of the sen·ses in·ter·act and yet do not.

In·ter·act·ing brings in·volve·ment. Oth·er·wise, each keeps its place.

Sights var·y in qual·i·ty and form, sounds dif·fer as pleas·ing or harsh.

Re·fined and com·mon speech come to·geth·er in the dark, clear and mur·ky phra·ses are dis·tin·guished in the light.

The four el·e·ments re·turn to their na·tures just as a child turns to its mo·ther;

Fire heats, wind moves, wa·ter wets, earth is so·lid.

Eye and sight, ear and sound, nose and smell, tongue and taste;

Thus with each and eve·ry thing, de·pen·ding on these roots, the leaves spread forth.

Trunk and bran·ches share the es·sence re·vered and com·mon, each has its speech.

In the light there is dark·ness, but don't take it as dark·ness;

In the dark there is light, but don't see it as light.

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Light and dark op·pose one an·o·ther like the front and back foot in walk·ing.

● Each of the myriad things has its mer·it, ex·pressed ac·cord·ing to func·tion and place.
Phe·nom·e·na ex·ist; box and lid fit; prin·ci·ple res·ponds; ar·row points meet.

●^D Hea·ring the words, un·der·stand the mean·ing; don't set up stand·ards of your own.
If you don't un·der·stand the way right be·fore you, how will you know the path as you walk?

Pro·gress is not a mat·ter of far or near, but if you are con·fused, moun·tains and riv·ers block your way.

+ I re·spect·ful·ly urge you who stu·dy the mys·ter·y, do

+ not pass your days and nights in vain.

Fukudo alone (intones) –

Throughout space and time human beings have penetrated and actualized this practice. They have passed the teaching down through the generations from teacher to student, face to face. In gratitude we offer the merit of our recitation of “The Harmony of Difference and Sameness” to the seven ancient Buddhas and to the teachers in our lineage in India, China, Japan and America:

All together – ▲ = rim shot on large kesu

- ▲ Bi·bashi Buddha, Great Teacher
- ▲ Shiki Buddha, Great Teacher
- ▲ Bi·shafu Buddha, Great Teacher
- ▲ Kuru·son Buddha, Great Teacher
- ▲ Kuna·gon·muni Buddha, Great Teacher
- ▲ Kashō Buddha, Great Teacher
- ▲ Shakya·muni Buddha, Great Teacher

(India)

- Great Teacher Maka·ka·shō
- Great Teacher Anan·da
- Great Teacher Shōna·wa·shu
- Great Teacher Ubaki·kuta
- Great Teacher Dai·taka
- Great Teacher Mi·shaka
- Great Teacher Bashu·mit·ta
- Great Teacher Butsu·da·nan·dai
- Great Teacher Fuda·mit·ta

- Great Teacher Bari·shiba
- Great Teacher Funa·ya·sha
- Great Teacher Ana·botei
- Great Teacher Kabi·mora
- ▲ Great Teacher Na·gya·ra·juna
- Great Teacher Kana·dai·ba
- Great Teacher Rago·rata
- Great Teacher Sō·gya·nan·dai
- Great Teacher Kaya·sha·ta
- Great Teacher Kumo·rata
- Great Teacher Sha·yata
- Great Teacher Ba·shu·ban·zu
- Great Teacher Manu·ra
- Great Teacher Kaku·ro·kuna
- Great Teacher Shishi·bodai
- Great Teacher Basha·shita
- Great Teacher Funyo·mit·ta
- Great Teacher Hann·ya·tara

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(China)

▲ Great Teacher Bodai·daruma
Great Teacher Tai·so Eka
Great Teacher Kanchi Sō·san
Great Teacher Dai·i Dō·shin
Great Teacher Daiman Kō·nin
▲ Great Teacher Dai·kan Enō
Great Teacher Seigen Gyō·shi
Great Teacher Seki·tō Kisen
Great Teacher Yaku·san Igen
Great Teacher Un·gan Don·jō
▲ Great Teacher Tō·zan Ryō·kai
Great Teacher Un·go Dō·yō
Great Teacher Dō·an Dō·hi
Great Teacher Dō·an Kan·shi
Great Teacher Ryō·zan En·kan
Great Teacher Tai·yō Kyō·gen
Great Teacher Tō·su Gisei
Great Teacher Fuyō Dō·kai
Great Teacher Tan·ka Shijun
Great Teacher Chō·rō Sei·ryō
Great Teacher Ten·dō Sō·kaku
Great Teacher Set·chō Chikan

▲ Great Teacher Ten·dō Nyojō

(Japan)

▲ Great Teacher Ei·hei Dō·gen
Great Teacher Kō·un Ejō
Great Teacher Tet·tsū Gikai
▲ Great Teacher Kei·zan Jō·kin
Great Teacher Mei·ho So·tetsu
Great Teacher Shu·gan Do·chin
Great Teacher Tetsu·zan Shi·kaku

Great Teacher Kei·gan Ei·sho
Great Teacher Chuzan Ryo·hun
Great Teacher Gisan To·nin
Great Teacher Sho·gaku Ken·ryu
Great Teacher Kinen Ho·ryu
Great Teacher Tei·shitsu Chisen
Great Teacher Kokei Sho·jun
Great Teacher Ses·so Yu·ho
Great Teacher Kai·ten Genju
Great Teacher Shu·zan Shun·sho

Great Teacher Cho·zan Sen·yetsu
Great Teacher Fuku·shu Kochi
Great Teacher Mei·do Yu·ton
Great Teacher Haku·ho Gen·tekki
Great Teacher Ges·shu So·ko
▲ Great Teacher Man·zan Do·haku
Great Teacher Gek·kan Giko
Great Teacher Dai·yu Es·sho
Great Teacher Kegon So·kai
Great Teacher Sho·un Tai·zui
Great Teacher Nichi·rin To·go
Great Teacher Son·no Kyo·do
Great Teacher So·gaku Rei·do
Great Teacher Dai·shun Ben·gyu
Great Teacher Koho Haku·gan
▲ Great Teacher Kei·do Chisan
(America)

▲ Great Teacher Ho·un Jiyu

Fukudo alone (intones) –

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We also offer the merit to Houn Kyogen Carlson, honorary founder of this temple...

And to Mahapajapati (*MA - ha - pa - JA - puh - tee*) , Hongzhi (*Hung - zhure*), Kosho Uchiyama, Shunryu Suzuki, Joko Beck, Zenkei Blanche Hartman, and Kyoki Roberts - to teachers in all lineages no longer extant, and to all teachers who died without dharma heirs.

We pray that we may be able to show our gratitude to all people of the dharma in all directions and in the three worlds. May we live our lives in such a way that we honor all those beings, women and men, known and unknown, who gave their lives to the dharma for our present benefit. May the merit of this awaken the heart of compassion and understanding all over the world, and thereby relieve suffering and ignorance. We pray that all beings may prosper and all misfortune cease.

All together –

- All buddhas throughout space and time,
- All honored ones, bodhisattvas, mahasattvas,
- Wisdom beyond wisdom, maha prajna paramita

Fukudo alone (intones) –

□ **Maka Hannya Haramita Shingyo** □●

Moderate - 128 bpm

Kan·ji·zai bo·sa gyo·ji han·nya ha·ra·mi·ta ji.

Sho·ken ●^D go·on kai·ku do is·sai ku yaku.

Sha·ri·shi, shiki fu i ku, ku fu i shiki, shiki soku ze ku,

ku soku ze shiki, ju so gyo shiki, yaku bu nyo·ze.

Sha·ri·shi, ze sho·ho ku·so, fu·sho fu·metsu,

fu·ku fu·jo, fu·zo fu·gen ze·ko ku·chu.

Mu shiki mu·ju so gyo shiki, mu gen ni bi ze shin ni,

mu shiki sho ko mi soku ho mu·gen kai nai·shi

mu·i·shiki·kai, mu mu·myo yaku, mu mu·myo jin.

Nai·shi mu·ro·shi yaku, mu·ro·shi jin.

Mu ku shu metsu do, mu·chi yaku mu·toku. I mu sho toku ko.

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Bo·dai·sat·ta, e han·nya ha·ra·mi·ta ● ko shin mu·kei ge,
mu·kei ge ko mu u·ku·fu.

On·ri is·sai ten·do mu·so ku gyo ne·han.

San·ze sho butsu e han·nya ha·ra·mi·ta ●^D
ko toku a·noku ta·ra san myaku san bo·dai.

Ko·chi han·nya ha·ra·mi·ta ze·dai jin·shu, ze·dai myo·shu,
ze·mu jo·shu, ze·mu to do·shu, no jo is·sai ku, shin·jitsu fu·ko.

Ko setsu han·nya ha·ra·mi·ta shu soku setsu shu watsu;
gya·tei gya·tei + ha·ra·gya·tei hara·so·gya·tei, + bo·ji sowa·ka han·nya shin·gyo.

Fukudo alone (intones) –

□ Universal Gateway of Compassion □●

Fast - 180 bpm

Bod·hi·sat·tva In·fi·nite Thought
asked a ques·tion in verse:
“World·ho·nored One, of won·drous form,
I in·qui·re ag·ain of that bud·dha·child:
what are the caus·es of her name,
‘Re·gar·ding the Cries of the World?’”

●^D The Ho·nored One, of won·drous form,
Re·plied in verse to In·fi·nite Thought:
“Lis·ten to the deeds of Kan·ze·on,
who apt·ly re·sponds in ev·ery quar·ter.

With vast pledge as deep as oc·eans,
Through·out kal·pas be·yond reck·on·ing,
she served ma·ny thou·sands of mil·lions of bud·dhas,
bring·ing forth this great pure vow.

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For you I ex·plain it brief·ly:

Hear·ing the name or see·ing the form of Kan·ze·on
with mind·ful re·mem·brance is not in vain,
for the woes of ex·is·tence can thus be re·lieved.

When liv·ing be·ings suf·fer hard·ships,
Burd·ened by im·meas·'rab·le woes,
the pow·er of Kan·ze·on's won·dr·ous wis·dom
can re·lieve the suf·'ring of the world.

Ful·ly en·dowed with mi·ra·cu·lous pow·ers,
Wide·ly prac·tic·ing wis·dom and skill·ful means,
in eve·ry land and in all di·rec·tions,
in no realm does she not ap·pear.

In all the var·i·ous ev·il des·tin·ies,
of hell be·ings, hun·gry ghosts, and an·i·mals,
the suf·'rings of birth, old age, sick·ness, and death,
are gra·dual·ly re·lieved by Com·pas·sion.

Oh you of the true gaze, of the pure gaze,
of the gaze of broad and great wis·dom,
of the com·pas·sion·ate gaze and the gaze of good will,
ev·er longed for, ev·er re·vered.

Un·blem·ished, ser·ene ra·di·ance,
Be·ne·vo·lent sun, dis·pel·ling all gloom,
Com·pas·sion can sub·due the wind and fi·re of woes,
Clear·ly il·lum·i·na·ting the world.

The pre·cepts of com·pas·sion roar like thun·der,
the kind heart won·drous as great clouds,
pour·ing dhar·ma rain of sweet dew,
quench·ing all flames of troub·ling pas·sion.

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The wond·rous voice of Com·pas·sion,
Brah·ma-voice, voice of the roll·ing tides,
Sur·pas·ses ev·ery sound with·in all the world;
There·fore ev·er keep it in mind.

In each thought, with ne·ver a doubt,
Kan·ze·on, the pure sage,
in pain, a·go·ny, or in death's dis·tress,
can pro·vide a sure sup·port.

Ful·ly en·dowed with all vir·tues,
her eye of com·pas·sion be·holds all be·ings,
+ as·sem·bling a bound·less o·cean of hap·pi·ness;
+ thus, with rev·'rence, you should make pros·tra·tions.”

MUTE DOAN LAPTOP

Dedication of Merit



Book-End Kokyo (Cloud Zendo):

⇒ 1) ~~~ *Unmute* ~~~ and get ready *BEFORE* end of last chant and start immediately, so there's no gap.

Kokyo alone (intones) –

Any act of devotion or compassion, no matter how small, creates change in the world. Even little children in their play, who gather sand and make it into stupas, all such beings have fulfilled the Buddha way. We dedicate the merit of our practice to living Dharma teachers Gyokuko Carlson [gee-YO-koo-koh], Hogen and Chozen Bays, Keido [KAY-DO] Les Kaye [KAY], Dai'en Bennage [beh-NAZH], and Pema Chodron [SHO-DRUN].

We also dedicate the merit to those who are experiencing pain and suffering, including those who are suffering alone, those without access to sufficient food and water, and those affected by oppression, injustice, racism and war;

⇒ 2) *Chant the Dedication of Merit - turn to current Merit List. If you don't have the list, just recite what's in the box:*

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Merit List

Kokyo alone (intones) –

In particular we dedicate merit to those who are ill or in difficulty, including: (*Read names from Merit List if you have it*)

Kokyo speaks in normal voice, after list is done –

Call to mind anyone who is ill or in difficulty, or speak their names out loud. (*Leave 5-10 seconds of silence*)

Kokyo alone (intones) –

We also dedicate merit to those who are in the transition of death, including: (*Read names from Merit List if you have it*)

End list with “and to...” (*Leave 5-10 seconds of silence*)

⇒ 3) *Continue after Merit List:*

May we and they be serene throughout these transitions. May we aspire to turn the dharma wheel unceasingly, and thereby free the world from every tragedy of war, injustice and human-caused disaster. Let us pray for the end to political violence in our country. May great compassion cause all to awaken to our interdependence with our planet, its ecosystems, and wondrous creatures. May we acknowledge our temple is built on land stolen from the Kalapuya [kah-lah-POO-yuh], and may we learn from the ancestors of native peoples how to love this place. May we, together with all sentient beings, realize the enlightened way.

⇒ 4) *Lead universal dedication: All together –*

- All buddhas throughout space and time,
- All honored ones, bodhisattvas, mahasattvas,
- Wisdom beyond wisdom, maha prajna paramita

~~~ *Mute* ~~~ *Kokyo computer*

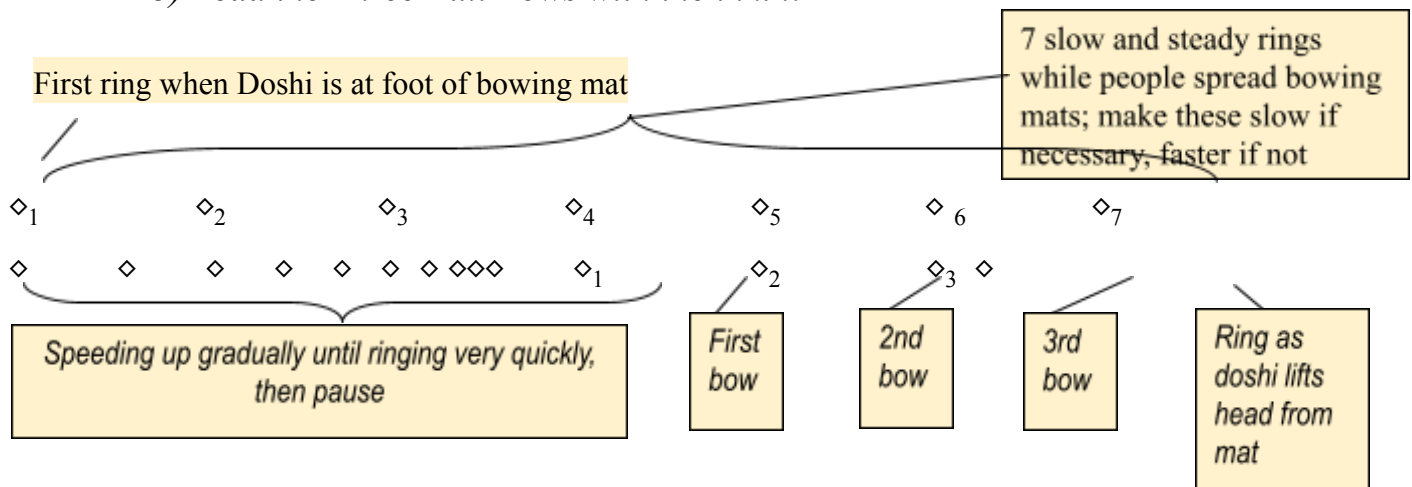
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## Closing Bows

🔑 **Fukudo:**

- ⇒ 1) **UNMUTE DOAN LAPTOP**
- ⇒ 2) *Announce “Please rise for the three bows.”*
- ⇒ 3) *Lead the Three Full Bows with the inkin:*



- ⇒ 4) *Closing bows with doshi:*
  - ◆ **first** as doshi bows at bowing mat after folding their fabric mat
  - ◆ **second** as doshi bows to you
  - ◆ **third** as doshi bows toward Sangha from their seat (or the door)
- ⇒ 5) *Closing bows with Sangha:*
  - Announce: “To the left” ◆*
  - “To the right” ◆*
  - “To the center” ◆*
- ⇒ 6) *Announce “Zazen”*

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### 10am (or after service is done) - Zazen

🕒 Jikido:

1. *Return to the Doan seat*
2. *Dim lights to half-way (middle button)*
3. *Begin zazen with three bells:*
  - + **first** as people start to be seated
  - + **second** as things start to settle down
  - + **third** after **everyone** (including doshi) is **completely settled**, even if this means a delay of a couple minutes

**Announce: “Chant card or page 1.”**

*Jikido recites alone: “Instructions for Zazen”*

*All together:*

**Sit in a balanced, stable position with your spine erect.**

**Body and mind are one and posture is dynamic: proper sitting requires your full attention.**

**Be alert and appreciative, because your life may end tomorrow and everything you love is changing.**

**Energized by not-knowing, devote yourself to the sacred act of being present for each moment without agenda.**

**Do not brace yourself against thoughts or feelings; simply sit wholeheartedly and they will come and go like clouds in a clear sky.**

**Do not struggle against forgetfulness; the instant you awaken, be grateful and throw away past and future.**

**Sink below the level of thinking and be aware of your direct experience, realizing it can never be grasped, but flows endlessly.**

**Settle into your true nature; boundless, selfless, joyous, and ready to respond with wisdom and compassion.**

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## 10:25am - Kinhin

Jikido:

1. + Ring **ONE** bell to end zazen for kinhin
2. Announce **“Kinhin, walking meditation”**
3. Stand in front of seat and hold the inkin bell end up, wait for people to be standing
  - ♦ strike **once** and then bow away from seat, announce **“Bow”**
  - ♦ strike **second time** and then turn, announce **“Turn.”** IF NECESSARY (new people who don't know what to do) explain: **“Those in the rows closest to the walls turn to your left, those in the inside rows turn to your right.”**
  - ♦ strike **third time** and then start walking, announce **“Begin kinhin”**

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## 10:35am - End Kinhin, Begin 2nd Period of Zazen



Jikido:

1. End kinhin with three bells:
  - ♦ Strike inkin **once** and stop(very briefly), announce **“Pause”**
  - ♦ Strike inkin **second time**, bow and then walk back to seat, announce **“Bow, and then walk at a normal pace until you reach your seat.”**
  - ♦ Strike inkin **third time** once everyone is standing in front of seat and make **final bow**, announce **“Zazen”**

Sit down, then begin zazen with three bells:

- + **first** as people start to be seated
- + **second** as things start to settle down
- + **third** after **everyone** (including doshi) is **completely settled**, even if this means a delay of a couple minutes

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## 10:55am - Before End of Zazen

Cloud Zendo Host:



- ⇒ 1) Turn off your video
- ⇒ 2) Create breakout rooms for socializing:
  - ⇒ a) Click Breakout Rooms at bottom of screen
  - ⇒ b) Choose Assign Automatically
  - ⇒ c) Increase the number of breakout rooms until 4-6 people per room
  - ⇒ d) Click Create
  - ⇒ e) Make Room 1 just for BWZ computers:
    - Move BWZ - Doan and BWZ - Cart into Room 1
    - Distribute other people from Room 1 into other rooms
  - ⇒ f) Don't close the breakout room window (you can turn video back on)

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## 11:00am - End Zazen



Timekeeper Doan:

End zazen with two bells: + +

**MUTE DOAN LAPTOP**

Turn lights back up (top button on remote)



Cloud Zendo Host:

- ⇒ 1) ~~~ **Unmute** ~~~ yourself (Cloud Host)
- ⇒ 2) Wait until everyone in Dirt Zendo is standing in front of their seat
- ⇒ 3) Announce **“Thank you all for sitting. There will be a talk in 15 minutes. In the meantime I'll invite those of you in the Cloud Zendo to breakout rooms to visit with Sangha members.”**
- ⇒ 4) Open breakout rooms.
- ⇒ 5) ~~~ **Mute** ~~~ Cloud Host
- ⇒ 6) Monitor breakout rooms according to Cloud Host Detailed Instructions

## 11:00am - Social Break



Sangha Connector: Following Sangha Connector instructions

- ⇒ 1) Move cart to face room
- ⇒ 2) Set up chairs for Dirt Zendo attendees + questioner chair
- ⇒ 3) Set up lectern and laptop for speaker, plus what they want to sit on
- ⇒ 4) Turn on and **set up amplifying speaker**



## SUNDAY Practice Instructions and Timeline for All - Service A

+ = small Kesu   ♦ = Inkin   ● = Large Kesu   🕒 Jikido   🔑 Sangha Connector   Fukudo+Kokyo

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⇒ 5) Put lapel mic at speaker seat (lives in main altar cabinet, top shelf)

⇒ 6) Change doan laptop webcam from tripod cam to one facing speaker



**Dirt Zendo Greeter:** Approach any new people and welcome them again, see if they have any questions, introduce them to Domyo, make them feel welcome with conversation

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### 11:12am (start three full minutes before end of social break)



**Jikido:**

**UNMUTE DOAN LAPTOP**

Ring densho bell (full ringdown) to call folks back to the Zendo

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### 11:14am



**Cloud Zendo Host:**

⇒ 1) Close breakout rooms (they will last another minute)

⇒ 2) **Alert Dirt Zendo breakout when everyone is back from breakouts:**

~~~ **Unmute** ~~~ and ring a bell twice (if you have a bell), otherwise announce Cloud Zendo is assembled. ~~~ **Mute** ~~~ Cloud Host

11:15pm - Talk Begins



Sangha Connector: Following Sangha Connector instructions

⇒ 1) Sit near the TV cart

⇒ 2) Dismiss any pop-ups

⇒ 3) Monitor audio level in Dirt Zendo

⇒ 4) Monitor folks in Cloud Zendo (does it look like they can hear?)



Videographer (in Cloud): Start recording class **AFTER the announcements and introductions**



SUNDAY Practice Instructions and Timeline for All - Service A

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Cloud Zendo Host:

- ⇒ 1) Continue to monitor folks who accidentally unmute, etc.
- ⇒ 2) Let the speaker know if things aren't coming through clearly in Cloud
- ⇒ 3) Be prepared to create breakout rooms if needed - typically we ask for groups of 3-4 (at LEAST three, and ideally no more than 4), so you can always create these and have them ready
- ⇒ 4) If you create breakout rooms, **alert Dirt Zendo breakout when everyone is back from breakouts** by ringing a bell twice (if you have a bell), otherwise announce Cloud Zendo is assembled

12:15pm - Class Ends

👤 **Videographer (in Cloud):** End recording - thanks!

☁ **Cloud Zendo Host:** End Zoom meeting after folks say farewell - thanks!

👋 **Dirt Zendo Greeter:** Approach any new people one last time and check in, say goodbye - thanks!

🔗 **Sangha Connector:** Following Sangha Connector instructions:

- ⇒ 1) Shut down laptops
- ⇒ 2) Help put away chairs and arrange equipment for next activity (zazen) - thanks

🏠 **Dirt Zendo Closer:**

- ⇒ 1) Do closing tasks according to instructions - feel free to recruit help
- ⇒ 2) No one should be left alone to close the building, so ask someone to stay with you, and/or stay until Domyo is leaving. Thanks!

SUNDAY Practice Instructions and Timeline for All - Service A

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SEPARATE INSTRUCTIONS FOR USING A RECORDING OF CHANTING SERVICE A OR B

Minimize the Zoom window

Double click on the Service A Audio icon on the laptop desktop. Be ready to immediately push pause, as opening the audio app will also begin to play the recording.

Go back to the Zoom window and share computer audio so when it's time to share the audio recording, all you have to do is press play:

- ▶ *Share Screen (if you can't share your screen, ask the Cloud Zendo Host to make you a co-host)*
- ▶ *Advanced*
- ▶ *Computer Audio*

Note: You will have two windows open and will need to toggle between the Zoom and Audio windows when it's time to play the recording.

*Once people are seated, **play the recording** of the chanting service, which you will queued up in Groove Music.*

*Don't unmute the **Bright Way Zen – Doan Zoom**. The Cloud Zendo will be able to hear the recording anyway.*

The recording goes all the way until just before the final dedication of merit in the Service. The recording will end by itself, although at some point you will want to click "Stop Share" in Zoom.